



As-Sawaa'iq as-Salafiyyah al-Mursalah 'Alal-Afkaar al-Qutubiyyah al-Mudammirah

Part 3: The Creed of Imaam al-Albaani on Actions and Imaan and His Refutation of the Hanafite Murji'ites

In Defence of the Creed of Imaam al-Albaani From the Neo-Qutubic Assault

O Sunni, that which most aptly describes the realities of the da'wah today is:

In his personal letter sent to Shaikh Abdul-Azeez Aal ash-Shaikh, Mufti of Saudi Arabia and head of the Permanent Committee, shortly after the issuing of the verdict concerning Shaikh Ali Hasan's two books on the subject of takfir and ruling by other than what Allaah has revealed, Shaikh Sa'd al-Hussain stated, "As for these brothers (the Jordanian Mashaayikh), I have known them for around fifteen years... and they by Allaah, are the best of those I know - I do not say in Jordan alone - but in the whole of Shaam, in terms of knowledge, manhaj (methodology) and da'wah (calling to Allaah)... **As for this doubt of Irjaa' which Shaytaan has placed upon the tongues of their opponents, then they (the opponents) have only made this accusation against them because they are calling to the Manhaj of Nubuwwah (Prophetic Methodology), the manhaj that opposes the ways and methods of the Takfeeris (takfeeriyyoon) such as the likes of Sayyid Qutb, Hasan at-Turaabi and others amongst the biased partisans and political activists...**" (Refer to "Rihlati Ilaa Bilaad ul-Haramayn")

Contents

Foreword

Introduction

The Sayings of Imaam al-Albaani in His Two Silsilah's in Refutation of the Hanafite Murji'ites

Closing Remarks

Foreword

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

O you who believe! Fear Allaah as He should be feared, and die not except in a state of Islaam (as Muslims) with complete submission to Allaah. (Aali Imraan 3:103)

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allaah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allaah is Ever an All-Watcher over you. (An-Nisaa 4:1)

O you who believe! Keep your duty to Allaah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allaah and His Messenger (sallallaahu alaihi wasallam) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise). (Al-Ahzaab 33:70-71)

To proceed, verily the best speech is the Book of Allaah and the best of guidance is the guidance of Muhammad (sallallaahu alaihi wasallam). And the worst of affairs are the newly invented matters, every newly-invented matter is an innovation, every innovation is misguidance and all misguidance is in the Hellfire.

Introduction

In his personal letter sent to Shaikh Abdul-Azeez Aal ash-Shaikh, Mufti of Saudi Arabia and head of the Permanent Committee, shortly after the issuing of the verdict concerning Shaikh Ali Hasan's two books on the subject of takfir and ruling by other than what Allaah has revealed, Shaikh Sa'd al-Hussain stated, **"As for these brothers (the Jordanian Mashaayikh), I have known them for around fifteen years... and they by Allaah, are the best of those I know - I do not say in Jordan alone - but in the whole of Shaam, in terms of knowledge, manhaj (methodology) and da'wah (calling to Allaah)¹... As for this doubt of Irjaa' which Shaytaan has placed upon the tongues of their opponents, then they (the opponents) have only made this accusation against them because they are calling to the Manhaj of Nubuwwah (Prophetic Methodology), the manhaj that opposes the ways and methods of the Takfeeris (takfeeriyyoon) such as the likes of Sayyid Qutb, Hasan at-Turaabi and others amongst the biased partisans and political activists..."** (Refer to "Rihlati Ilaa Bilaad ul-Haramayn")

You should know, O Sunni, that what has been stated by Shaikh Sa'd al-Hussain is a pertinent and most appropriate and highly accurate description of the actual state of affairs today, and of the affairs of the Salafi Da'wah today and of the affairs of the "Khaarijiyyah Asriyyah", the Khawaarij of the Era. And know that another most pertinent and appropriate statement is:

"All the Ahl ul-Ahwaa are united upon the hatred of Imaam al-Albaani and his manhaj (even though they may outwardly portray otherwise) and all of the Ahl ul-Ahwaa are united upon the manhaj of Sayyid Qutb (even though they may outwardly portray otherwise)."

Remember, this well O Sunni, and many things will become as clear as daylight to you. In fact, if you understand this well and keep it in the back of your mind, much of the fitnah of today will be put in its proper context, and then you will see where the beautifiers of speech, the straying wanderers, those adulterated in their manhaj and who have only one concern, to busy the Ummah with takfir and haakimiyyah, you will then see where they stand and where they fit in.

Recently, a 112 page document emerged which passed itself off as a "Decisive Refutation of SalafiPublications.Com" and which comprised attempts to prove that Imaam al-Albaani shares with the Extremist Murji'ah in his views on Imaan and Takfir. The article was written by someone from Canada called Abu Huthayfah Yusuf al-Kanadie, and is actually centred around two individuals, Imaam al-Albaani and Shaikh Khaalid al-Anbari and attempts to ascribe Extremist Irjaa' to them both. The main bulk of the article is based around refuting the statements of Imaam al-Albaani – based upon some of his statements that occurred on cassette – and also refuting the clarifications of Khaalid al-Anbaree in his reply to the

¹ And at the same time we do not claim anyone is infallible after the Prophet (sallallaahu alaihi wasallam), rather everyone can err and can also be correct...

Permanent Committee, after their verdict concerning his book. The contents of the article can be summarised as follows:

- 1) Proving that Imaam al-Albaani does not hold that kufr can occur by actions
- 2) Proving that Imaam al-Albaani considers Imaan to be Tasdeeq
- 3) Proving that Khalid al-Anbari is an Extreme Murji'
- 4) Proving that Khalid al-Anbari twists and lies and distorts the sayings of the scholars
- 5) Proving that the verse in al-Maa'idah refers to the major kufr absolutely
- 6) Proving that the narrations from Ibn Abbaas in tafseer of the verse in Surah al-Maa'idah are weak and not to be relied upon and proving that Ibn 'Abbaas considered the verse in al-Maa'idah to be indicative of major kufr
- 7) Attempting to justify his position on ruling by other than what Allaah has revealed by quoting from many of the scholars of the Salaf on the issue of general legislation, tabdeel, secular law and the likes.
- 8) A refutation of SalafiPublications.Com by default, in all of these issues, since they have stood by the views of Imaam al-Albaani and Khalid al-Anbari
- 9) An illustration of the deceit of SalafiPublications.Com and their twisting and distorting the words of the Scholars.

And also many other subsidiary matters. In this series we will reply to the author of this document, and illustrate his nature and orientation and to answer his claims inshaa'allaah and also illustrate in the process, his ignorance, his invalid deductions, his making the words of the likes of Imaam al-Albaani, to carry meanings and contexts that they do not in fact carry and much more.

It is vital to point out that the reference points of this individual are the likes of Abu Baseer Mustafah Halimah – a well known Takfiri based in Syria, Safar al-Hawali, Mohammad Qutb and others from the neo-Kharijite Think Tank – who have emerged in the current times and have promoted the manhaj of Sayyid Qutb of takfir and haakimiyyah. And all of these are actually united upon the hatred of Imaam al-Albaani as we shall see in other discourses. It is also clear from the tone and nature of the author of this “Decisive Refutation” that his desperation is to prove, once and for all, that Imaam al-Albaani is upon Extremist Irjaa' and that ruling by other than what Allaah has revealed is major kufr, (alal itlaaq) absolutely. His confusion in this regard will be pointed out in a later discourse, if Allaah wills, as well as his selective quoting of certain statements, inshaa'allaah, and also his lack of familiarity with some of the sayings of our Scholars, such as Imaam Ibn Baaz and others. What is very apparent is that this individual is upon the Qutubi da'wah – even though he might proclaim otherwise – and has taken his teachings from Safar al-Hawali and Mohammad Qutb. We see his orientation from his isnaad, chain of narration, which is actually Abu Baseer Mustafah Haleemah, Safar al-Hawali, Mohammad Qutb, and this is why we say that he has affectations to the doctrine of Qutubism – even though he will negate it and deny it, yet his true referent points, and the books he has relied upon are the clearest of evidences to indicate that he is affected by Qutubism.

In Part 3, we look at the viewpoint of Imaam al-Albaani on actions and their being integral to Imaan.

The Sayings of Imaam al-Albaani in His Two Silsilah's in Refutation of the Hanafite Murji'ites

In the book "Nadhm al-Fawaa'id Fee Silsalatai al-Albaani Min al-Fawaa'id" (compiled by Abdul-Lateef bin Muhammad bin Abee' Rabee)² there occurs (1/42-44).

Chapter: Imaan Increases and Decreases

ONE: From Abu Hurairah (radiallaahu anhu) who said, "The Messenger of Allaah (sallallaahu alaihi wasallam) said, "A believer does not remain a believer while he commits fornication, and nor is he a believer while he drinks intoxicants and nor is he a believer while he steals and nor is he a believer while he devours the booty while the people are not looking"."

It is Authentic (Saheeh). And is in as-Saheehah (no. 3000).

BENEFIT:

And the reality is that this hadeeth, even though it requires interpretation, then it is a proof against the Hanafis, those who do not cease to persist in opposing the Salaf by their saying that Imaan does not increase and nor does it decrease. Imaan in their view is but single level (rank). And hence, they cannot conceive of Imaan being deficient. And it is for this reason that al-Kawtharee rejected this hadeeth, since after its correct explanation (ta'weel) it becomes a proof against them. For its meaning is "he is not a believer with perfect, complete Imaan".

Ibn al-Battaal said, "And Ahl us-Sunnah have carried the Imaan in this hadeeth to be the perfect and complete Imaan, since the disobedient one enters into a more deficient state than the one who does not commit disobedience." This was mentioned by al-Haafidh (10/28) and also similar to this is what he quoted from Imaam an-Nawawi (12/49) who said, "And the correct view is what the verifiers (muhaqqiqoon) have said that its meaning is that a person does not commit these acts of disobedience while he is of perfect and complete Imaan. These are words which are applied to the negation of something, and what is meant here is the negation of the perfection (of Imaan), just as it is said, "There is no knowledge except that which benefits, and there is no wealth except that which is acquired, and there is no life except the life of the Hereafter."

Then al-Haafidh strengthened this in a very long and excellent piece of investigation, so refer to it.

And it is from the strangest of things that Shaikh al-Qaaree, alongside his being a biased and partisan Hanafi, explained this hadeeth in the manner that we have outlined from Ibn Battaal and an-Nawawi, saying (in al-Mirqaat, 1/105) , "And our associates have explained this hadeeth to be in reference to the believer who is perfect in Imaan..." and then he said,

² In this book the author has compiled together all the Fawaa'id (Points of Benefit) that Imaam al-Albaani has written in the course of his verification of the status of the ahaadeeth.

“...in accordance with the view that Imaan is (only) tasdeeq (assent in the heart) and actions are outside of (the reality of) Imaan”!

And this saying contradicts that explanation, so reflect.³

TWO: The hadeeth, “Imaan is established in the heart like the mountains. And its increase and decrease is kufr (disbelief)”.

This hadeeth is fabricated (mawdoo'). It is in Ad-Da'eefah (no.464).

BENEFIT: And this hadeeth is in opposition to many verses which are explicit in mentioning the increase in Imaan, such as His - the Most High's – saying, “... **so that those who have Imaan may increase in their Imaan...**” (al-Fath 48:4).

Hence, this is sufficient as proof for the falsification of the likes of this hadeeth, even though a group (of people) have spoken with its meaning!”

³ And this is an extremely explicit explanation of the Shaikh, in that Imaan is not merely tasdeeq alone, without actions. So reflect!

Closing Remarks

What, by Allaah, will the mutahaqqiq, Abu Fulaan al-Kanadie, say to the likes of these statements of Imaam al-Albaani? The one who has taken it upon himself to find two cassette recordings of the Shaikh, and then to throw behind this back the sum total of the rest of the Shaikh's cassettes and writings and works, and then to construct upon that his accusation of Irjaa'. And when we have an Imaam of the Sunnah, known for the Salafi Aqidah and the Salafi Manhaj and the greatness of his knowledge, then it is not permissible to ascribe evil and innovated sayings to him, except after proper research and analysis into all of his statements upon the subject – then to bring them together and reconcile them.

And if this was not the followed path, then the same could be done with the likes of Shaikh ul-Islaam Ibn Taymiyyah and Ibn al-Qayyim and many others, who have made generalised statements in one place (about kufr) and then detailed statements elsewhere.

But what can we say about a people born of the Qutubite doctrine, all but nurtured by the writings of its theoreticians, thinkers and theorists – all but sensitised to the spectre of Irjaa' which haunts them every-time they read the statements of the Imaams of the Sunnah on ruling by other than what Allaah has revealed?!

Is this the way of a researcher? No it is the way of a pretender, who is either seeking fame, or is actually upon the doctrine of al-Hawali and Mohammad Qutb - may Allaah sever it and cut it off – and seeks to promote it in the name of defending the Salafi Aqidah, whereas it is in reality in defence of the Qutubi Agenda.

This O Sunni, is the Fitnah of Qutubiyah!! It is the fitnah of our times.

Imaam al-Albaani, in what has preceded has been explicit in affirming that actions are from Imaan and that Imaan is not merely tasdeeq alone.

And may the prayers and peace be upon Muhammad, his family, his companions and all those who follow in their footsteps until the hour is established.